We.

614 778 arms set akimbo, but "some people" came and broke them off. It stands on a rectangle of stones, a kind of mound. It is very impressive. It is located a little to the side of the path and in a rather inconspicuous place.

[773] The image Ine Amba (see the legend about this: it is a woman turned to stone with her child because she bathed naked) is located four kilometers off from Weol kampong in kampong Bangkavelo.

231 241 782 114 In regard to what Coolhaas says on page 334,[1] they certainly do not kill buffaloes in the garden, but they do kill buffaloes in connection with agricultural rites. They do this in the kampong. In the garden itself they kill only pigs and fowl and goats and dogs. These are indeed women's animals. So, to an extent, Coolhaas is right.

565 The term for commoners is ata leke. The term kraeng is used for all three levels of nobles.

114 632 651 466 624 476 In regard to what Coolhaas says on page 336,[1] the people here still give tribute to the dalu when he travels. They give wine, rice, fowls, etc., if they have them. But if the dalu now wants a new house he may no longer expect free labor. Now he must pay for such service. If, however, there is a new house to be built for the tuan tanah house, labor is given without pay. And if there is a new house to be built for the tuan tanah besar, everyone in the gelarang helps. For the kampong tuan tanah, only the kampong helps, although other kampongs may assist in some way or other.

567 565 114 It is true that there were many slaves (mendi). Their descendants are still known. It is also true that new slaves were put in stocks (lampang) until it was certain that they would not run away. It is also correct that slaves who had been in a family for a long time might even marry commoners. Indeed, they eventually reached

[1] [See bibliography, cat. 10 --Analyst]

We In regard to the Radja and the land matter,
425 I finally got it straight. The radja and kraeng
565 used to take what they wanted, worked or un-
634 worked. Also, they used to make the lampang
661 work the unworked fields and gardens. Starting
●466 about two years ago there has been no more free
178 labor, but the radja and the kraeng must pay wages. If anyone resisted before, he and the whole family could be enslaved instantly. Even now, they can generally get undeveloped land for the asking when a new field is laid out, but they must work it themselves or pay laborers wages. They do not need to pay for undeveloped fields, any more than the local folk have to pay for them. But other aliens, like the assistant here, must buy such land. If the radja or kraeng wants to obtain developed land today, he must pay for the labor done on it. Even the last remaining privilege, to ask and get a piece of undeveloped land, is in danger. A year ago, in Dalong, the folk took back from the radja a piece of land that had been given him and that he had worked. Thus the old privileges die under merdeka.

565 All of the above information about the dalu
624 being here only since 1880 is wrong. Coolhaas 1
167 has reported that dalu were in Manggarai in
174 the eighteenth century. Their origin is unknown. The assistant says that they all came from overseas. The gelarang were merely tuan tanah. The kraeng were among the dalu. They were originally the dalu of the Todo-Pongkor area. Thus the dalu have been here for a long time. They were evidently pro-consuls of Bima and Makassar (which fought long over Manggarai). The pastor says that he thinks some of them were originally locals who were elevated, and others came from the outside. The assistant insists that their family trees are different from those of the gelarang. Maybe they represent a partly elevated gelarang and partly kraeng from Todo-

1 [See bibliography, cat. 113 --Analyst]